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sorcery in the Old Testament. The etymologies are frequently so absurd as hardly to merit serious consideration. When he attempts to avail himself of comparative material, he makes the most elementary mistakes. He makes Ea (p. 69) a goddess (!!!) and introduces a mysterious deity, Misku. Presumably Nusku is intended. In addition to the defects pointed out, the disposition of the subject is so awkward that the book is full of repetitions and confusions. Whether under these circumstances it is a blessing or a misfortune that the book is not provided with an index, is a knotty point. One is surprised to learn from the bombastic array of meaningless titles which the author adds to his name on the title-page that he is "Professor of Old Testament Literature North Wales Baptist College Bangor and Lecturer in Semitic Languages University College Bangor." It is a pity that he should have been encouraged to publish so crude a piece of work and one which is practically worthless.

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#### PAUTZ' MUHAMMEDS LEHRE VON DER OFFENBARUNG.<sup>1</sup>

This is an elaborate and laborious work executed without plan or judgment. Dr. Pautz belongs to a past generation in German scholarship. He is trying to be an Arabic scholar and an investigator of Qur'anic theology, and he is very emphatically a Lutheran pastor and preacher. Like Dr. Middleton in *The Egoist* he carries a pulpit about with him, which he sets up from time to time and rolls out from it sonorous periods. He cannot restrain himself from shallow reflections of a sermon type (*e. g.*, pp. 193 and 202); his "we" is the first person of the pulpit.

Dr. Pautz has prepared himself for his task with a course of reading of the broadest kind and heaps up at every turn an uncritical accumulation of authorities. Thus on pp. 106-7 we find Voltaire and Muir, Turpin and August Müller, Washington Irving and Sprenger, Ockley and Krehl, with many others—all a miscellaneous fellowship. Yet, in spite of this array of literature, in and out of date, some things have escaped him. On pp. 171 *sq.*, where he discusses the origin and use of Raḥmān as a name for God, he makes no mention of D. H. Müller's article in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. X, pp. 285-92, on the use of that name in south Arabian inscriptions, nor of the large possible consequences which that article opened up. Nor does he seem to have known Arnold's *Preaching of Islām*. But it is true that such omissions are exceptional, and Dr. Pautz may be allowed the praise of having made a very broad and complete collection of the literature on his subject. His Arabic basis is also good, if not quite so broad. He has used the commentaries of al-Bayḍāwī, az-Zamakhshari and the two

<sup>1</sup> MUHAMMEDS LEHRE VON DER OFFENBARUNG QUELLENMÄSSIG UNTERSUCHT. Von Dr. Otto Pautz. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898. viii + 304 pp.; 8vo. M. 8.

Jalāls, the *Itqān* of as-Suyūṭī, the traditions of al-Bukhārī, but apparently only in Krehl's incomplete edition, Ibn Hishām, aṭ-Ṭabarī, Yāqūt, al-Mas'ūdī, and other texts. The elaborateness of the references is often amusing. Dr. Pautz does not seem to realize that there is only one Yāqūt and that Wüstenfeld is his prophet; he gives full details of number of volumes, date, and exact title. To be told at length how many volumes are in Freytag's lexicon and when they were printed cannot be interesting or useful to the reader. If he feels any inclination to verify Dr. Pautz reference, he certainly needs no bibliographical help in doing so. But all that would be nothing, if these Arabic texts had been rightly used. In a book by a German Arabist, and printed by Hinrichs of Leipzig, a sound grammatical knowledge of Arabic may be expected and is almost always found. Here it is different. In his translations from the Qur'ān Dr. Pautz is generally safe; for that there are many and tolerably trustworthy guides. But here are some cases where that help has failed him. On p. 36, in explaining the phrase *rūḥ al-quḍus*, he quotes Bayḍāwī, I, p. 527, ll. 15 *sq.*, and translates: "Er meint Gabriel. Die Verbindung des Geistes mit der Heiligkeit bedeutet die Reinheit, wie man sagt 'der wohlwollende Richter.' Ibn Kathīr liest *rūḥu l-kūdsi* mit Erleichterung." What Bayḍāwī says is this: "He means Gabriel. And *ar-rūḥ* being put in the construct relationship to *al-quḍus*, that is *cleanness*, is like their saying 'the Ḥātim of generosity.' Ibn Kathīr read *rūḥ al-quḍs* with softening." What ideas Dr. Pautz connected with *Erleichterung* I do not know; nor do I know why he quoted the sentence containing it. Further, I do not know why he felt it advisable to cite in a footnote the Syriac ܪܘܚܐ ܕܩܘܕܝܫܐ. It is part of a parade of Syriac and Ethiopic quotations which runs throughout the book. Again, on p. 57, in speaking of the vague pronominal references in the Qur'ān he cites (ii, 91) *fa'innahu nazzalahu* and quotes al-Bayḍāwī (I, p. 74, ll. 28 *sq.*) thereupon. Then he translates Bayḍāwī as follows: "Das erste Pronomen bezieht sich auf Gabriel, das zweite auf den ẖorān. Die Bezeichnung desselben (des ẖorān) durch das Pronomen ohne Erwähnung weist auf die Hoheit seines Wesens hin, wie wenn es zu dessen Verdeutlichung dient. Es ist stärker als seine deutliche Bezeichnung. Es bedarf nicht des Voraufgehens seiner Erwähnung." The first part of this is tolerably correct. Bayḍāwī goes on: "The expressing it by means of a pronoun without explicit mention indicates the greatness of its station, as though, on account of its being clearly evident and of the prevalence of its celebrity, it had no need that explicit mention of it should precede." Dr. Pautz should for a time beware of unpointed texts; Fleischer puts great reliance on his reader's knowledge of Arabic. Again, on pp. 78 *sq.* he quotes Bayḍāwī, I, p. 347, ll. 16-18, and renders *bī'ī'jāzihi*, "in seinem Ausdruck;" it should be "in its sublimity" or "in its persuasiveness." Again, on p. 112, under the influence of a dogmatic prepossession, he renders Qur'ān, lxxx, 16, *ma akfarahu*, "Was hat ihn zum Unglauben bewogen?" It is a common idiom and should be rendered: "How unbelieving" or "ungrateful he is!" On

p. 165 he compares Qur'ān, ii, 256, with Ps. 121:4, and the roots **وسن** and **نام** with the Hebrew roots **ישן** and **נרם**. But he translates **نام** and **נרם** alike as "schlummern" and **ישן** and **وسن** as "schlafen," not noticing that the meanings cross and that **نام** is used in Arabic of sound sleep, as is **ישן** in Hebrew, and **وسن** of light slumber, as is **נרם** in Hebrew. On p. 278 he translates the proverb *Tafarraḡū 'aydī Sabā* (he reads wrongly *Sabā'i*), "Zerstreut ist die Macht der Sabāer." Of course it means, "They separated like the paths of Sabā" (see *Lisān*, I, p. 87, ll. 4 *sqq.* from below; Lane, pp. 1287*a* and 1303*b*, and Freytag, *Proverbia*, I, pp. 497 *sq.*). On p. 145 we are told that "Muhammedaner" as a name for Muslims "ist von den Occidentalern gebildet." That is not so; Dr. Pautz will find it in later Arabic writers. On p. 69 we are told in a note of two lines and a half that *Iblis* is not from *διάβολος*, but is the If'īl form of the root BLS. That is rather too cavalier a way of settling such a question; if Dr. Pautz will read a few pages in al-Jawāliqī's *Mu'arrab*, he will probably come to think differently of Muslim etymologies.

These are some specimens of the scholarship of the book. But it would be very possible for a man of scanty Arabic to write well and fruitfully on the theology of the Qur'ān, and I turn now to Dr. Pautz' matter. My first criticism is that the title is much too narrow; we have here an attempt at a Qur'ānic theology and not at the Qur'ānic doctrine of revelation. The plan of the book is as follows: First comes a short introduction to enlist our sympathies in Muḥammad and in Dr. Pautz' subject—I will only note a very uncritical use of tradition on pp. 3–4. Then the first chapter on "Muḥammeds Prophetenbewusstsein" is divided into three sections, a historical account of the first revelations, a description of the different ways in which they came to him, and a consideration of Muḥammad's relationship to the contemporary soothsayers and poets. This last head is a subject of great interest, and since it was opened up recently by Goldziher in his *Arabische Philologie*, where he shows the close relationship of Muḥammad to the *Kāhins* with their *saj'* utterances, is worthy of very careful and detailed examination. But such an examination does not fall to it from Dr. Pautz; his reading is much too scanty for him to pursue the investigation far enough. He does not even (p. 42) recognize the true nature of *saj'*, but regards it as being simply a literary form—poetry without meter. This leads him to a lengthy consideration of the style of the Qur'ān, which I conceive he admires both too much and on false grounds. The challenge of Muḥammad, several times repeated, to his contemporaries to produce anything like the Qur'ān is misunderstood. Muḥammad's generation, with such a poet in it as Labīd, would have had little difficulty in meeting the challenge, if it had been on literary grounds. What its real nature was Nöldeke long ago explained in his *Geschichte des Qorans*, pp. 43 *sq.* Again, Dr. Pautz finds in common Arabic idioms beauties of Muḥammad's

literary style. He cites such expressions as *يَغْشَى السَّدْرَةَ مَا يَغْشَى*, *وَيَلْعَنُهُمُ اللَّاعِنُونَ*, *تَنْزِيلٌ* for *تَنْزِيلٌ*, the precative perfect as *فَتَكَلَّ*, and many more (pp. 55 *sqq.*). About fifteen pages are devoted to this question of style, and it may be pertinently asked what style has to do with a doctrine of revelation. The second chapter deals with the "Wesen der Offenbarung" and also divides into three sections. In the first he describes Muḥammad's idea of a revelation and of the object which it must serve. Here he gives an excellent and full study of the different expressions in the Qur'an used to indicate this revelation on its different sides. The second section considers the universality of the revelation. Into this section is dragged, very much by the head and shoulders, a discussion of the question whether Muḥammad was a predestinarian or not. Here we find Dr. Pautz' original contribution—a contribution too original to be sound. By a process of reasoning which would make Calvin himself an Arminian, these terrific texts, "God leadeth astray whom He will and guideth aright whom He will," "If We had willed, We would have given every soul its guidance," "Not a soul can believe except by the permission of God," "These are those whose heart, hearing, and sight God has sealed (*ṭaba'a*)," and the many other passages in which *ṭaba'a* is used,—such texts are explained away, and Muḥammad, the Semitic prophet, turns a school-divine of Pelagian complexion. The third section considers Muḥammad's attitude to earlier revelations; how he connected his mission with those of the prophets of Judaism and with Jesus; how he found his coming foretold in Scripture, and how he treated the Jews. The question which is above all of interest, whether the influence upon him was Jewish or Christian, is not touched. The third chapter considers the content of the revelation and also divides into three sections. (Is this systematic division into threes a trinitarian protest on the part of Dr. Pautz, as the Spanish monks drank in three sips?) The first section deals with the idea of God, and, while it is not specially philosophical or clear in its theological development, it has excellent lists of terms and their occurrences; that is always Dr. Pautz' strong point. The second section is on the relation to Arab heathenism and Christian dogmatics, and the third section deals with eschatology. The fourth chapter bears the title "Die Träger der Offenbarung," and is also divided into three sections. The first of these is headed "Das Prophetentum" and, after a little preliminary matter devoted to the expressions for prophet, inspiration, etc., is really an account of the different stories about the former prophets told by Muḥammad and an inquiry as to his sources for these. Thus room is found in it for the question as to Muḥammad's reading and writing. The second section is on Muḥammad's attitude toward miracles, and the third on his historical theory of the punishment of peoples for the rejection of prophets sent to them. Such is this method of dealing with Muḥammad's "Lehre von der Offenbarung." Accepting it as an examination of the theology of the Qur'an, it is, for me, artificially and cumbrously arranged, and Dr. Pautz himself

seems to have had difficulty in bringing into it the points which he wished to discuss. Last comes a short "Schluss," in which we have the inevitable comparison between Christianity and Islam and the inevitable reference to "Seine Majestät." This "Schluss" is valuable in a way the writer did not intend; it gives us a view of his mental attitudes and methods, and enables us to understand how he could have written so much and so laboriously with so little solid result. When we find the opinions expressed that polygamy "mit der Frage nach der Moral überhaupt nichts zu schaffen hat, braucht wohl kaum bemerkt zu werden;" that "die zurückgezogene Lebensweise der Muhammedanerinnen" is to be more highly approved than that of women with us; that there is much to be said for the institution of the veil; that the "gegenwärtige Frauenfrage" cannot be solved "durch die modernen Emancipationsbestrebungen mit Gründung von Mädchengymnasien, der bei uns bis jetzt glücklicherweise noch vergeblich angestrebten Zulassung der weiblichen Jugend zum Universitätsstudium, und was dergleichen Thorheiten mehr sind," we can see for ourselves what Dr. Pautz' chances have been of an open mind and a sound critical judgment. More it is not necessary to add; the quotations speak for themselves.

The book has four indices: of transcribed Arabic words, of quotations from the Qur'an, the Old Testament, and the New. An index of subjects would have been of great value as a guide through the labyrinth of Dr. Pautz' arrangement.

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#### SACHAU ON THE MOHAMMEDAN LEGAL SYSTEM.<sup>1</sup>

The scramble for colonies has brought several Christian powers into possession of Mohammedan countries. The question of legal administration which immediately confronts the rulers is a perplexing one. The Moslem subject recognizes no law except the sacred law, derived from the Koran, and systematized by many generations of legal scholars. That this system does not contemplate the coëxistence of different religions *on equal terms* is well known. Mohammed himself reduced Christians and Jews to the condition of tributaries, and his successors were quick to carry out this part of his legislation. For this reason subjects of Christian powers living in Mohammedan countries have always insisted on being exempt from trial by Moslem law and have retained their own tribunals.

In theory the Mohammedan cannot tolerate a Christian government over him. The unbeliever is either a tributary or an enemy against whom he is to make war. In practice superior force may be recognized, and the convenient hypothesis is formulated that God has allowed his people to be made subject to those of a different faith for a period such as his

<sup>1</sup> MUHAMMEDANISCHES RECHT NACH SCHAFIITISCHER LEHRE. Von Eduard Sachau. (Lehrbücher des Seminars für orientalische Sprachen zu Berlin, Band XVII.) Stuttgart und Berlin: W. Spemann, 1897. xxii + 880 pp., and 28 pp. Arabic text; large 8vo. M. 24.